

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISCELLANEOUS.

DR. MILNOR'S VISIT TO EUROPE.

(Continued from p. 453.)

His lordship continued, "I will add, to what is here said, my personal persuasion of the importance of uniting our most strenuous efforts, for the universal diffusion of the Sacred Scriptures, and particularly of maintaining between your great society and ours a constant intercourse and co-operation in this noble work.— This is a most important crisis. There seems to be a mighty conflict between the powers of light and darkness. God is on our side and will give us the victory; but the battle must be fought, and it will require our most diligent and united exertions to insure success. I hope sir, your respected society will be persuaded of the obligations we are under to them for sending you to us as their representative, and of our grateful sense of the acceptable manner in which you have fulfilled the honorable trust committed to your charge. Be assured reverend sir, we shall retain a grateful recollection of your public services, and of the personal intercourse which we have had with you; you carry with you our high respect and esteem, our Christian affection and regard; our earnest prayers will attend you that you may be favored with a safe and prosperous voyage; that you may meet your beloved family in health and happiness, and that your multiplied labors may be prolonged in your congregation, and in this and other useful operations of our day in which you are engaged, and that we may at last meet you in God's heavenly kingdom."

This address was entirely unexpected, and a little embarrassed me; but I stood during its delivery, and answered in the same extemporaneous manner nearly in these terms:

"My Lord, I am much affected by this unexpected evidence of the kindness of yourself and the committee. In behalf of the American Society I return you my thanks for the obliging manner in which you have expressed your approbation of their sending out a delegate to attend your interesting anniversary, and to confer with you on the interest of that great work in which we are engaged. For your approbation of the manner in which I have fulfilled the duties of my appointment, I beg to make my personal acknowledgments, though sensible how little I deserve the eulogy your lordship and the committee have passed upon my feeble service. I shall return to my country with many delightful recollections of my

visit to England, and among them the most pleasing will be that of my intercourse with the officers of this society and the members of its committee. In taking my final leave, will your lordship and the committee excuse me for reiterating the anxious wish, which I have heretofore expressed, that one or more delegates may be sent from this society to the anniversary of ours next spring. Nothing, I am convinced, will be found more promotive of union and co-operation between the two institutions than this interchange of friendly gratulations and mutual aid at our yearly commemoration.

"I venture to assure your lordship that your delegates will be received with Christian kindness and respect in our sister land; and perhaps while they are profiting us and assisting the cause of Christ in the western world, they may find some gratification in the scenery of our country, and a personal acquaintance with our institutions and people.

"Your lordship and the committee will allow me to say with what grateful emotions I receive your kind wishes for my safe return to my beloved family and flock. I will detain you from your important duty no longer than to add, that I sincerely reciprocate the feelings you have been pleased to express toward me, by imploring a blessing on your labors in our glorious cause, and praying that health and happiness may individually attend you here, and the felicity of heaven be your everlasting portion."

His lordship replied that the committee were fully impressed with the duty and advantage of sending one or more delegates to America as proposed by me. But the difficulty of finding gentlemen fitted for the office, and who were willing to assume it, had hitherto prevented any positive measures on the subject. I am persuaded, he added, there is not one of us who would not consider himself highly honored by such a commission, though many obstacles might be in the way of its acceptance.— We shall, however, keep the matter before us, and if it can be accomplished, it will afford us, reverend sir, the greatest pleasure to comply with your suggestions.

On the 11th of Sept. I received an obliging note from the Rev. Mr. Brandram, inclosing an official copy of the resolutions which I have already communicated.

On the subject of the Modern Greek Testament, a wish was expressed before my departure that I should ascertain in my conferences with the officers of the British and foreign Bible Society, from what translation it would be

most eligible to reprint, in the event of this Society concluding to undertake such a work. I found the information we before possessed, corroborated, that Bishop Hilarions' Version was not so well adapted to general circulation as the version previously used by the British and Foreign Bible Society; in consequence of which its committee recently published a new edition of ten thousand copies of the latter, for distribution in Greece. Several copies were confided to my charge to be presented to this Society, together with the following copies of the Sacred Scriptures in other foreign languages, forming a handsome accession to our Biblical Library.

The Turkish Bible, quarto, calf.

The Charshun and Syriac New Testament, quarto, calf.

The Charshun New Testament, quarto calf.

The Syro-Chaldaic Gospels, quarto, calf, Dublin, 1827.

The Irish Bible, (Bedell's) vernacular, royal octavo, calf.

The Amharic New Testament, quarto, calf, London, 1829.

The Coptic and Arabic Gospels, quarto, calf.

The Coptic and Arabic Psalms, quarto, calf.

The Ancient and Modern Armenian Testament, quarto, calf.

The Danish Bible, calf, royal octavo, London, 1829.

The Swedish Bible, calf, royal octavo, London, 1828.

The Persian New Testament, (H. Martyn.) calf, octavo, London, 1827.

The Negro-English New Testament, octavo, calf, London, 1829.

The French and Vaudois Gospels of Luke and John, calf, octavo, London, 1830.

The Turko-Greek Testament, octavo, sheep, 1826.

The Ancient and Modern Greek Testament, calf, duodecimo, London, 1830, four copies.

The Judio-Portuguese Testament, calf, 18mo, London, 1826.

The Armara and Spanish Gospels of Luke, duodecimo, sheep, London, 1839.

The Esquimaux Psalter, duodecimo, sheep, London, 1830.

I ought to have mentioned, in connection with the Modern Greek Testament, that the translation of which, those brought by me are specimens, is now under revision, and in a future edition it is expected will be much improved; a circumstance which, in my opinion, renders it expedient to defer the printing of the work here for a short time, until the revised and amended translation shall be published.

The last visit paid by me in London, was to Lord Teignmouth, the venerable President of the British and Foreign Bible Society. I was happy to find him in better health than he enjoyed at the time of the anniversary meeting. He expressed great admiration of our resolution for a general supply of the Scriptures; charged me to communicate to our society his cordial wishes for its success in this and all its undertakings, and to his aged fellow-laborer, the President of this society, his kindest personal regard.

I will only add that I was so happy as to attend also a few anniversaries of Auxiliary Bible Societies, and that at the desire of the friends of the Bible cause in Sheffield, I ad-

dressd a numerous meeting of its inhabitants, and was delighted with the interest which I found maintained there, and in many other places, in its continued prosecution, as well as with the generous sentiments expressed by numbers of the excellent persons with whom I had the pleasure of becoming acquainted, towards this country, its people, and its institutions.

All which is respectfully submitted.

JAMES MILNOR.

POLITICAL ATHEISM.

The fourth lecture of Dr. Beecher was delivered on Sabbath evening last, from 2 Peter, iii. 3, 4—*Knowing this first, that there shall come in the last days scoffers, &c.* The subject was a continuation of that of the preceding lecture—the difficulties of sustaining a republican government over our vast extent of territory, and with a population which multiplies with amazing rapidity. Our government was settled at first with great difficulty; and the experience of forty years shows, that our fathers had cause to tremble for its perpetuity. No patriot of the revolution has died in the full assurance of hope that our republic will be perpetual; and none of the remnant who survive, not even the patriarch Marshall, indulges that unwavering confidence now. At the present time clouds are over us, and the aspect of things was never darker. If it is difficult to preserve the political ship when it is conducted by a wise and faithful commander, and manned by a crew of true-hearted men, what shall we do when other men gain the ascendancy, who come in with the avowed purpose of making shipwreck of the whole? The atheists do not conceal their object, but carry it on their flag; and is there no danger, if you put the helm into their hands?

The grand problem to be solved is, whether liberty and law can go together; whether the physical force of a great people can be restrained by the moral power of law. The attempt of patriots in the great French revolution failed, and the country sunk back to despotism. Late-ly, in three days, it has been shown that a city of patriots is a match for veteran troops. But the French will achieve a greater work, if they can preserve law and liberty in such a population as theirs. As yet, no place has been found for liberty in this wide world, but in the breasts of patriots; and patriots have been formed only by the influence of the Bible, to purify the heart and reconcile it to God and man. How different was the liberty of ancient Greece from that of New-England and the United States. But our knowledge and virtue afford no security for the long continuance of our liberties. Our republic was established with three millions of freemen, but it does not follow that it can be sustained among twenty or fifty millions, even should the Gospel continue to extend its influence; much less, if we put out the light of the sun, and depend on the moon-beams of reason. Man, without the Bible, has always been subject to despotism. It can be shown from history, that freedom has ever followed in the track of Christianity round the world. In dea-

potic countries, revolutions may do good, from whatever cause they spring; for they break up the old foundations of wickedness, which may be succeeded by something valuable. But let them sweep over this country, and they sweep away liberty and happiness.

Our great republic may be overturned by a few men. They can help each other into office, by electioneering among the people, and by swarming like locusts around the executive. They can rise by flattering "the dear people," and crying out "Liberty, Liberty," leaving out the adjectives atheistical and licentious. In this way they can secure the ignorant, the vicious, the lovers of pleasure, the ambitious; and when an election contest waxes warm, who will stop to inquire whether a candidate is an atheist or not? By such means a small knot of unprincipled demagogues may lead three-fourths of the people; and when the current runs strong, the press, that lever of Archimides to move the world, goes over to the same side.

The influence of large cities on the destinies of a nation is not enough considered by our Christian politicians. They are the centres of wealth, of intercourse, of cultivated intellect, and of physical force. How often has France been revolutionized or controlled by her "good city of Paris." In monarchical governments, the power of the police may prolong order and tranquility, against the popular feeling. But not so in our republic. The next election turns out the officers who have counteracted the popular clamor, and conforms the administration to the state of society however vicious. We shall never be revolutionized in the country; but our cities may subvert our republic. It is a problem yet to be solved, whether a police can be maintained in our cities. There hang all my fears concerning the liberties of my country. It is in the city that infidel disorganizers hatch the cockatrice egg, and bid the waters of pollution roll.

Infidels are making a most strenuous effort, by appealing to suspicion and jealousy, and the continual dropping of slander, to promote disunion among different denominations of Christians. They well knew that it was the divisions of the Reformers, which left the beast half dead to revive and be healed; and which permitted half-emancipated Europe to sink back into despotism. They falsely assert that religious denominations are conspiring to take away the liberties of the people. They stake all their hopes on sowing discord among brethren. While doing this, they flatter one while they devour another. But the turn of each will come, and the only privilege of the most submissive and abject will be, that it shall be eaten last. An eminent infidel lawyer was inquired of, why he hated the Presbyterians so much, when he passed by others of essentially the same faith and the same character. His reply in substance was, 'One at a time; when the Presbyterians are down your time will come.' A political church established, by a union of the different sects, is utterly impracticable. Were the thing attempted, we should unite to resist it. If force is needed to keep out "Church and State," we shall stand in our lot, and be as good veterans as some others.

In regard to this danger, all eyes have been directed to the front door; but there is a back door by which it may enter unawares. The clamor is, that the Church is seeking a union with the State, to bring it into subjection.—All history shows that the Church never pursued this course. The State has courted alliance with the Church, and by this means has corrupted and enslaved her. So it is among us; and the temptation to yield, is as strong in a republic as elsewhere. The only danger on this point is, that some unprincipled political party will tamper with the Church, that some infidel Cæsar will court an alliance with her for his own purposes, and that her strength will be lost by yielding to the temptation. All have heard of the opposition made to the Jews at the rebuilding of Jerusalem, and the charge of intended revolt brought against them fortified by the evidence that "Gashmu saith it." Who Gashmu was, is uncertain. Probably he was some deposed priest, whose patriotism had been quickened by the punishment of his crimes as is common in such cases. So Jeremiah was accused of falling away to the Chaldeans. So our Lord was accused of conspiring against Cæsar. At first I was disposed to treat with deserved ridicule the cry of "Church and State," as an insignificant matter. But I am convinced that Leviathan is not so tamed; that there is a determination to continue the cry till it shall be no longer doubted. The books and papers of this party are as full of malignity and bitterness, as any which appeared in the bloodiest days of the French revolution. There is a charm and a force in the mere sound of "Church and State," which carries evidence to the suspicious popular ear of undoubted conspiracy against the liberties of the country. Whole volumes of facts and arguments would not confute it; the clamor is reiterated, and multitudes believe. The benevolent societies, which all denominations have established, are regarded as so many proofs of the same conspiracy. But do not Christians live in a free country, and enjoy the rights of citizens?—What is meant by "free inquiry," and the "free press?" Is it not, that all may do good in their own way, having none to molest or make them afraid? Much has been said of the treasonable designs of Dr. Ely. But the acts of an individual cannot bind his own sect, much less all Christian sects in the land, unless they depute him to act for them, or sanction his act after it is done. But there is a total want of all such evidence of approbation in this case. Besides, Dr. Ely never did the thing imputed to him. He urged that all believers in divine revelation should confine their suffrages, (not to Presbyterians, not to professed Christians) but to moral men who believe in Christianity, in distinction from Atheists, infidels and profli-gates. So long as these charges came from scattered individuals, we heeded them not; but when infidels in a body aspire to dominion, avowing a purpose of new-modelling our whole political and social system, and gaining strength by falsely imputing a wicked conspiracy to the Church, we deem it time to act. We have therefore concluded to take our stand for our religion, for liberty, for our country. Our as-

sailants have compelled us. *They, not we,* have made a Christian party. The friends of Christ and of moral rectitude will endeavor to maintain constitutional liberty, and the peace and order of society, on the only basis on which they can ever rest.—*Bos. Rec.*

POPERY.

LETTERS ON POPERY.—NO. I.

[The editors of the New-York Observer have received a series of letters from the Rev. Daniel Temple of Malta, on the subject of Popery as it exists at the present day, in the countries on the Mediterranean. We present below the first of the series.]

Malta, July 13, 1830.

Messrs. Editors—During my recent visit to the United States, I was very often constrained to regret the limited information generally possessed there, even among the best informed persons, with whom I had the happiness to be acquainted, on the subject of Popery, as it exists at the present day in the countries bordering on the Mediterranean. It seems to me peculiarly desirable that its real character, as it actually appears at home, on its native soil, where it is not ashamed to be seen without a veil, should be known and read of all men. Were this the case, I am persuaded that not only all truly devout and pious persons, but that all others also, who cherish any sincere regard for whatsoever things are pure and lovely and of good report, would cease to speak of it even in the most measured terms of approbation.

None who are acquainted with the Papal church, as it exists where its influence is least obstructed, can fail to feel, if they will not acknowledge, that her character is exactly drawn in the graphic and glowing language of the Apocalypse: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

I have long wished to see her real portrait; drawn by some able and faithful hand, laid before the eyes of my countrymen; and though I cannot flatter myself that I am capable of doing justice to such a portrait, still I am desirous of sketching some of its prominent outlines, which are too obvious to escape the notice of any one, who visits these parts of the world.

As far as I had opportunity to learn, it seemed to be the prevalent opinion in the United States, that Popery in the days of Luther and in the nineteenth century, are not the same thing. In a very few unimportant particulars it may be true that they are not the same; but in the most material respects, Popery is now what it was then. Its tremendous, power which then "shook kingdoms and made the earth to tremble," is broken and gone, it is true; and oh! what a felicity had it been for the world, if its superstition and presumption and impiety had passed away with its power. But it has not been so.

In attempting to present to your minds some limited and imperfect idea of it, (for limited and imperfect it must necessarily be,) permit me to begin with indulgences. My remarks will be confined principally to this island of the shipwrecked Apostle.

Over the door of the Franciscan church, situated in Strada Reale, the principal street in this city, there is written in large characters the following sentence—*INDULGENTIA PLENARIA, QUOTIDIANA, PERPETUA, PRO VIVIS ET DEFUNCTIS*;" That is, Full indulgence, daily and perpetual, for the living and the dead!

On the principal festivals you may see at the door of almost every church a board hung out, upon which is written, *INDULGENZA PLENARIA*! The Franciscan church, I am informed, enjoys the privilege of granting indulgences on all days without exception; while the others are permitted to dispense them only on the festivals.

In various parts of the city your attention is arrested by notifications to this effect, written for the most part on the pedestal of some saint's image: *Forty days indulgence to all persons who shall recite devoutly a Pater Noster, or an Ave Maria, in some particular church, or before the image of some particular saint. The Pater Noster, and the Ave Maria, you know, are the Lord's Prayer and Hail Mary, Mother of God, &c. &c.*

But what is the import of these indulgences? you will naturally inquire. Originally they seem to have been nothing more than the remission of the temporal pains and penalties imposed by civil and ecclesiastical laws; in process of time, however, the Roman Pontiff, taking advantage of the ignorance or superstition of the people, usurped the prerogative of pretending to abolish all punishments whatsoever due to transgressions both in the present and the future world. This prerogative, we are informed, was employed, for the first time, in promoting the crusades to the Holy Land, and succeeded so admirably well, that it was very often exercised afterwards for the purpose of gratifying the ambition and avarice of succeeding Pontiffs.

Fra Paul Sarpi informs us, in his History of the Council of Trent, that the nature of indulgences had been so little considered, before the times of Luther, that very few understood what they really were, or knew how to defend them. The current opinions concerning them were extremely various. After they had been vigorously attacked, however, by that bold reformer, it became necessary both to define and to defend them. After considerable angry discussion and controversy, it was at length determined that there actually exists, in the possession of the church, an immense treasure of merit, composed of the pious and virtuous deeds which saints had performed, beyond what was necessary for their own salvation, and which is therefore in the shape of indulgences, applicable to the benefit of others. It was, however, objected to this view, that as the merits of saints are finite and limited, there is danger that this treasure may be exhausted; it was therefore resolved, that the merits of Christ, which are infinite, should be added to those of the saints, and that out of this infinite and inexhaustible treasure, so formed, the sovereign Pontiff has power to grant indulgences according to his own pleasure, to sinners, who cannot pay to divine justice the debt which they have contracted by their guilt. In other words, the Pontiff is empowered to assign to such persons as he may think proper, such a portion from this

treasure of merit, as will be sufficient to liberate them from the punishment of all their crimes both in this and the future world!

It is truly astonishing and deplorable that a doctrine so absurd in its nature, so contrary to the plainest dictates of the Scriptures, and so pernicious in its effects, should still be retained and defended in the church of Rome. But so it is. The outward and visible indications of it meet you, in one form or another, almost wherever you go in this island. On all the great festivals, *plenary indulgences* are advertised on the doors of nearly all the churches, and at the Franciscan church they can be secured every day throughout the year.

Those who procure them find every impediment removed from the way to Paradise, and have nothing to fear from the pains of purgatory.

You will naturally inquire, whether it is now understood, that a plenary indulgence secures to those who enjoy, the privilege of sinning with impunity? I must reserve the answer to this inquiry for my next letter. In the mean time,

I am very truly yours, D. TEMPLE.

POPERY IN THE UNITED STATES

The Quarterly Register of the American Education Society, for November, contains an important article on this subject, which consists of authentic documents, translated from the "Annals of the Society for the propagating of the faith," at Paris—to save the labor of condensing, we copy the following abstract from the Vermont Chronicle.

1. *Whence does the Papal Church in the United States derive its support?*—The Bishop of Cincinnati says in a letter to a friend in Europe, "I am consoled, and filled with gratitude towards the noble and benevolent Monarch of France. I beg you, on every occasion that may offer, to be an interpreter of my sentiments and sincere thanks of the patrons of the mission; answer them that I daily pray for them, and that while I live I shall not cease to pray the Lord to reward their zeal and charity."—We have eleven churches or chapels built, or building, and two more are in prospect. At Zanesville, Canton, and near New-Lisbon, we have well built brick churches, but they are covered only for want of pecuniary means. Every body applies to me for assistance, as if I had transported Peru from Europe. My resources, at present, are only the funds which the charity of my benefactors has procured for me in Europe." In another letter, to the Prince de Croy, Grand-Almoner of France, he says, "I have acknowledged the receipt of twelve thousand five hundred and forty francs, sent me by M. D—, in the month of September, 1823, after the benevolent distribution, made by the Superior Council, in the month of June of that year, in favor of my poor diocese, which truly stood in need of it, having no other resources but the charity of the faithful in Europe. I flatter myself still, my Lord, that I shall soon be permitted to acknowledge another sum for the year 1826, from similar munificence in the Superior Council, under the direction of your noble and beneficent Highness. I venture to flatter myself also that the authority and magnanimity of your Highness, and the generous zeal of the

Superior Council will not be restricted, in regard to my poor diocese, to 1826, nor to 1827, since there remains so much good to be done.

Two other sources of income are mentioned;—the pew-rents and the salaries of the priests and nuns, as instructors in schools and Colleges.

2. *What are the means employed?* Besides preaching, visitations, festivals, &c. there are several upon which they seem to rely. One is, the splendor of their buildings, their music, &c. Our readers will recollect something of the account given sometime ago, of the presents of paintings, chandeliers, &c. from the king of Naples and others. We have before us, among other things, the following, from a communication of the Archbishop, dated June 27, 1829. It relates to the "Metropolitan church" in Baltimore. "This beautiful church, built on the highest ground in Baltimore, overlooks the whole city and its vicinity, including the bay, which is ordinarily covered with ships. The Protestants themselves consider the cathedral as the ornament and honor of their city, and frequent it with an interest equal to that of the Catholics." Again; of the same "church." It has an organ equal to that of the Notre Dame at Paris, and a choir, that executes the most difficult pieces as well, as can be effected in cathedrals best furnished in this respect, whether in France or Italy. *This ability of our musicians contributes to produce a happy effect on the Protestants, whose worship is so naked and dry. The principal altar, the paintings, the ornaments—all befit the metropolitan church in the United States.*

[Remainder next week.]

EXCLUSIVENESS.

The Christian Register, (a Unitarian publication in Boston,) complains of the *exclusiveness* of the Prison Discipline Society, that "its whole government, with but two or three exceptions, is composed of gentlemen of decided Orthodoxy."

To which, the editor of the Recorder remarks:—If *Liberal* men wish to see an example of real *exclusiveness*, they must look, not to the "Prison Discipline Society" nor to the "American Temperance Society," but to—*horresco referens*—*Harvard College*. There is an institution founded and endowed originally by Orthodox men, patronized and enriched by the contributions of the whole Commonwealth, designed entirely as *public property*, over which no one class of the community, whether a party in politics, or a sect in religion, can *lawfully* exercise any more control than its fellow parties or sects—and the proper objects of which cannot be secured—nay, cannot fail of being *counteracted*, and the whole institution grossly *perverted*, unless the government of it is proportionately shared among the different denominations in the State. Yet Harvard College has been seized by *one small sect*, is held with the most rigid exclusion of all others from its government, and made to perform the menial duties of a waiter to a sectarian Theological School, to the almost total annihilation of its honor and usefulness as a Public Literary Seminary; for few, excepting Unitarians born, can venture within its walls.

GUIDE TO THE SYSTEMATIC MONTHLY TRACT DISTRIBUTION.

The systematic Monthly Distribution of tracts, in connection with other labors performed by the Distributors for the spiritual welfare of the families visited, has been so successfully adopted in numerous places in our country, and has so extensively arrested the attention of Evangelical Christians, that the Committee of the American Tract Society have been induced to prepare this document as a guide and encouragement to such as engage in this work.

The work more arduous and more useful than will probably by many, at first, be apprehended.

We have no hesitation in saying, that this work claims the serious attention of all the followers of Christ, and to be viewed by them in its various and immensely important bearings. Especially should its nature and influence be faithfully examined and considered by all who are to be engaged in it; that they may bring to it qualifications and efforts corresponding with its magnitude, and which, by the blessing of God, shall ensure success.

Nature of the Work Explained.

It is a first principle of the Gospel, that it is **A MESSAGE TO BE CARRIED AND TENDERED "TO EVERY CREATURE."** The public preaching of the commissioned Minister is doubtless the prominent means of its diffusion; but great multitudes, even in Christian lands, attend on no stated preaching of the Gospel; and to many who do thus attend, it is the undivided testimony of the devoted ministers of Christ, that *personal religious conversation at the fireside is the means blessed by the Holy Spirit in bringing them to God.* It is generally agreed also, in all Protestant Evangelical churches, that every professor of religion has personally important duties to perform, both in communicating the tidings of salvation to those who are far from God, and in the building up of Christians in their most holy faith. The filling up of all this great department of labor is involved, to some extent at least, in the work now under consideration.

Three distinct departments of usefulness involved in this work.

1. *The good accomplished by the tract itself.*—"By this method of distribution," as has been remarked by one of the most intelligent and active clergymen of the age, "that great object is effected of bringing Divine truth into contact with men." In the miscellaneous methods of distribution, a great portion of the population receive no Tracts at all; and many who are supplied, receive them in circumstances far less favorable to their being read, than if presented in the peace and quiet of domestic life.

"The method," as another very eminent man in the churches has said, "is admirable, as it gives out successively small portions of truth at intervals; one Tract this month, and another the next, and another in the month succeeding: always new, and never enough to satiate"—like the "Tree of Life, bearing twelve manner of fruits, and yielding her fruit every month; and the leaves of it are for the healing of the nations."

2. *The good done by the Distributor incidentally; by personal religious conversation, and the various other means specified on a subsequent page, under the head of "Duties of the Distributor."*

3. *The spiritual benefit to the Distributors themselves.* No greater blessing can come upon the churches, than that all their members should be brought, with prayer to God and earnest longings for the eternal welfare of men, to engage actively in labors for their salvation.—This system of effort enlists many in such a service. It calls them to the exercise of Christian self-denial; acquaints them with the spiritual wants of the souls around them; causes them to feel their dependence on God, and to plead with him for the gift of the Holy Spirit to attend their efforts; rouses them from their supineness and inactivity; and trains them for glorious warfare, as a host of God's elect.

The work commended to Auxiliary Tract Societies.

On the Officers of Branch and Auxiliary Tract Societies, wherever they exist, devolves appropriately the responsibility of conducting this work; and to it we would invite their special attention. If entered upon and prosecuted with proper energy, in dependence upon God, there will be few places in which a sufficient number of Distributors and an adequate amount of funds cannot be obtained.

Ladies may prosecute the work successfully.

Except in large cities and towns, there is no obstacle to the entire prosecution of this work by Ladies; as their efficiency and success in sustaining it hitherto, in numerous places in our country, abundantly testifies.

Concentration of Responsibility.

It is an important item of this system of effort to assign to each individual his own appropriate sphere of labor, in which there shall be no division of responsibility. Hence each Ward, or division, is assigned to one Superintendent, each District to one Distributor, &c., who is alone responsible for the duties referred to him.

Necessity of System and Punctuality.

In this work so many wheels are set in motion that unless the system of efforts be well digested and arranged, some of them will fail of moving, and the whole machine become disorganized. To proceed with system will also, beside securing success, greatly abridge the labor required. We cannot therefore urge too strongly upon all who shall engage in this work to mature their plans, to bring every part of the system into operation under the most favorable circumstances, and sustain it with the strictest punctuality. With this view we hope the following hints may not be without their use.

DUTIES OF THE SOCIETY, OR BOARD, OR COMMITTEE BY WHOM THIS WORK IS UNDERTAKEN.

1. *Appointment of Superintendents.* The first question to be determined is whether the portion of country to be occupied is so large as to require more than one superintendent, and if so, how many. In supplying a town or village, embracing within its limits but one or two

thousand souls, only one superintendent may be necessary; in supplying a county, one will be required to each town or village; and in large cities, one to each Ward. The requisite number being determined, faithful and qualified individuals should be appointed to this office, to constitute, if more than one, the "Monthly Distribution Committee"—a service which may well command the efforts of the best men in the churches, and from which none should excuse themselves unless imperiously forbidden by Providence, or conscious that others, whose efforts can be secured, are better qualified for its successful discharge. Every consistent measure should also be taken that each Superintendent may fully understand and appreciate the work to be performed, and feel its responsibility.

2. *Appointment of a Committee for selecting the Tracts.* It has been considered an essential item of this system of effort, to distribute copies of the same Tract in each month, throughout each city, town, or village. This being done, the distribution may be continued, from year to year, without presenting the same Tract twice to any. The appointment of a special Committee for selecting the Tracts will be useful, as particular Tracts may be, at different times, more especially appropriate to the state of a people, and as it is indispensable that the Tracts for successive months be ordered and procured in time for the distribution. To secure this object it will be advisable for the Committee to select and order Tracts beforehand for several months' distribution; especially if they obtain them at the Depository of a Branch, which may be unable to furnish them without ordering a fresh supply from the Parent Society. It will often facilitate the procuring of Tracts to specify several, from which the proper number may be forwarded of such as the Depository of the Branch may contain.

3. *Procuring of Cards of instruction for the Distributors, blank Reports, &c.* On the cover of this document may be found the copy of a Card of instructions "to a Monthly Tract Distributor;" blanks of a Distributor's and Superintendent's Report; and a blank notice for a meeting of Distributors; all of which may be obtained at the General Depository. The first mentioned Card it is especially desirable should be placed in the hands of every Distributor, as many will be liable to perform their work superficially, from a partial view of the duties it involves.

Each Superintendent should also be furnished with a blank book in which he may keep a permanent record of his proceedings.

4. *Meetings to hear the Monthly results.* The appointment of a stated religious meeting at which the results of each month's distribution may be presented to the friends of Zion, will do much to excite a general interest in this work, and to stimulate those engaged in it to punctuality and faithfulness.

DUTIES OF THE "MONTHLY DISTRIBUTION COMMITTEE.

This Committee should meet steadily at the expiration of the time designated for each month's distribution, to receive the reports of

the respective superintendents, which should be brought together by the Secretary of the Committee in a suitable form to be presented at a meeting of the friends of the cause, or to be laid before the public in such a manner as may be thought expedient. This Committee, in view of the facts communicated in the Superintendent's reports, should constantly devise means for rendering the work in the highest degree successful; and see that it is faithfully prosecuted throughout the entire field committed to their charge: that no tracts placed in the hands of Distributors may remain undistributed, and no families fail of being supplied.—*Am. Tr. Ma.*

SCHOOLS IN GREECE.

Extract of a letter from the Rev. Mr. Brewer, at Smyrna, to the editor of the Education Reporter, dated July 9, 1890.

REV. AND DEAR SIR,—We are getting through the warm weather as comfortably as could be expected in town. Our operations are also regarded with increasing approbation by all classes of people except the Catholics. Yesterday we held our first quarter's examination, and 96 Greek girls with their needle work, their slates, and their testaments, from which many of them repeated select portions, passed in review before crowds of Greeks, Armenians, Jews, Catholics, Turks, English and Americans. When we look on these sweet children, thus daily growing up in the knowledge of the Lord—this precious harvest of first fruits, which in so short a time after our departure from America we are permitted to gather, we do long for the means of doing a work, which by the blessing of God, may tell of the course of pure and undefiled religion in all the region of Asia Minor. We are sparing no efforts of our own by teaching the children of Turks, to obtain funds for meeting the urgent appeals we have for schools in other parts. Could a few hundred dollars be contributed by the churches for an object more sacred, or of less doubtful utility? A few days since, I paid a visit to the Jewish schools, which was returned by their principal masters. Their pupils are crowded together in a most miserable building, without even the advantages which our own narrow and uncomfortable room affords. The masters seemed much interested in the accounts which I gave them of the Mutual Instruction System; and I really felt while looking round on these Jewish children, so diligently engaged in studying the prophets and the psalms, if some liberal Christian friend would but furnish a more full supply of the Old Testament, fit up a few benches for writing in sand, and repair their broken floors and stair case, it might accomplish not a little towards throwing down the partition wall between us.

Sunday School Teachers.—We regard it as highly auspicious to the prosperity of these seminaries of the church, that some of the best talents in our country are devoted to the work of giving instruction to children in Sabbath Schools. Governor Froom, of N. J. the Hon. Theodore Frelinghuysen, a member of the United States' Senate, and ten or twelve of the most distinguished lawyers in that State, are Sunday School Teachers.—*Rich. Tel.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 25, 1830.

APPEAL.

[The following eloquent address, is published in the New-York Observer, with the suggestion that "it is from the pen of a lady who ranks among the finest writers in our country." The propriety of addressing the ladies of the United States, on the subject of mercy and compassion to the Indians, is amply settled in the address itself. It admits no more of a question, than it does whether it is proper that females should minister to the sick and dying, or any other form of human woe. This is not a political topic. We insist upon it, it is not in the power of political speculators, to put their cold grasp on rights which are the unalienable property of the human family, and then when the cry of woe is raised, and Justice and Humanity come to the rescue, say to them "stand off—the ground is appropriated—meddle not with matters that do not pertain to you." The appeal has gone once to the "tender mercies" for politics, and the judgment was, to ride over the liberties of those who lie in the way—trample under foot the plain precepts of God and religion—may, to crush if need be, the downcast and helpless race who incur the soil which is coveted.

The appeal has now come back to the generous and Christian virtues of the people. It is fitly made, therefore, to every sex and sect whose privilege it is to exert an influence, in reclaiming our country from ignominy—and in rescuing the great principles of rectitude from contempt. Is it not the duty of every man and woman who believes that the laws of God are the only safe rule of conduct—that our hopes of temporal and eternal blessing, rest on the observance of them, to join in preserving them from disrespect? Let every individual then in the nation that has a conscience yet alive to duty, repel the attempt to monopolize this question. Let the united voice of an enlightened and Christian people, demand protection for the Indians, aggrieved, betrayed, and abused. Demand it, as the right of the human race—the claim of insulted Justice—the command of an avenging God.]

TO BENEVOLENT LADIES OF THE UNITED STATES.

The time has arrived when the cause of the Indians is again to be brought before the Congress of the United States, and when this Christian nation are to decide, through their rulers, what shall be the destiny of this oppressed and helpless race.

To woman's sympathies an appeal has once been made, which was answered from the hearts of thousands; and through the influence which virtuous females ever most exert in society, much has been done to circulate information and awaken interest in behalf of our Indian brethren. True, this interest, and these efforts have been stigmatized as improper intrusion into subjects of a political nature, where women have no interest or concern, and where they are altogether incompetent judges. But those who have interested themselves understand their duties and their rights on this subject, as well as those who would thus instruct them. They know that subjects of a merely political or financial nature are indeed no concern of theirs, that in regard to mere party questions, tariffs, internal improvements, and subjects of political economy they have nothing to do, nor any means of forming correct opinions.

But when the question is urged Shall this nation commit robbery? not upon a few travellers, but upon

70,000 men, women, and children, who have no power to defend themselves, and no earthly protection but the justice and sympathy of this nation.—Shall murder be perpetrated? not on a few individuals in the silence of midnight, but upon great multitudes, in the light of day, before God and the nations of the earth—Shall perjury be practised? not by obscure and uneducated men, and on matters of comparatively small importance, but by the senators, statesmen, counsellors, and chief magistrates of our nation, and towards thousands of helpless beings, whose all for this, and probably for a future life, is depending on the fulfilment of plighted obligations. When such questions as these are proposed to this nation, every woman in the land who has knowledge enough to read her Bible, is a full and competent judge, and has a right to declare her opinion in every mode which does not so violate the laws of propriety, as to prevent any benefit from the expression.

And how much do the laws of propriety require in such a case as this? If a woman hears the piercing cry of distress in a neighboring dwelling, must she wait for all the minutiae of etiquette before she goes to relieve? If she sees a fellow-being drowning, must she wait for the formalities of an introduction before she stretches out her hand to save, or calls to the passing traveller, for aid? Woman has been admired and applauded for throwing off all the timid and retiring graces of her sex, and girding herself with sword and buckler to save her country and her home. In such emergencies, restraints which in other cases are so graceful and indispensable are both a weakness and a crime.

Here then, if ever, is such an emergency. Seventy thousand helpless beings ready to perish, are stretching forth their supplicating hands, for rescue and protection; are raising their imploring cries to all who have hearts to pity and relieve.

This nation is to decide their fate—this nation is to say whether they shall be protected and saved, or given over to ruin and despair. And woman dwells in the land—woman, who has a heart to feel and a hand to relieve—woman, who like the throbbing organ of life, is protected from outward collisions, and the violence of party strife, that through the body politic she may send the warm and pure life blood of virtue—woman, who though she may not command, can entreat; though she cannot coerce, may implore.

It is in the power of the females of this nation to accomplish much that the most fastidious cannot regard as obtrusive. It is believed that nothing is wanting to bring this nation to act on this subject like a generous and Christian people, but knowledge—knowledge as to the merits of the question, and as to the modes by which the threatened violence and injustice can be averted. And to females, may with propriety be committed the duty of seeking and disseminating such information.

And they can do more. The mode of saving the Indians as now pointed out by their most judicious friends, is by the petitions to Congress of the honorable, upright, and humane in all parts of the country. The distinguished writer, who signs himself William Penn, knows the state of the Indians from personal observation—and spent the last winter at Washington. It is his belief that a few more petitions expressive of public sentiment would then have turned the scale in their favor, and that a general petition this season, will save them. If this is the case; our national Halls should be filled with rolls of names that might reach from Maine to Georgia. Will not the Ladies of this nation once more grant their sympathies and aid? Let correct information on the subject of the Indians be industriously circulated, and let every woman who has a father, brother or friend that can speak to the rulers of his people, ask

his attention to the merits of the question, and entreat that his name may be enrolled as a suppliant for the Indians. Let woman do this and the blood of our brother will not be found on her now spotless robe.

ATROCIOUS OUTRAGE.

The House of Representatives of Georgia has passed a bill, by a vote of 76 against 55, for *surveying and disposing of the lands now in the occupation of the Cherokees*. As soon as the Governor shall see fit, to call surveyors and proceed to the survey, the entire Indian territory is to be divided into square lots of 160 acres each, and distributed among the citizens of Georgia, as prizes in a lottery. The improvements and homesteads of the Cherokees are to be included in the survey and distribution. The fortunate drawers of improved lots, and in actual occupation of the Indians, are not to obtain possession until the title of occupancy is extinguished. If such fortunate drawers, previous to the extinguishment of such title of occupancy, interfere with the Indian occupants, or by threats or force, attempt to dispossess them of the land they occupy, these fortunate drawers are to forfeit their title to such improved lots — *Geo. paper*.

This is the most cold-blooded device, to rob men of their homes, and shut up the bowels of a people's compassion against the cruelty of it, that we ever heard or read of. The Indian lands have been commonly distributed by lottery, when purchased, which is itself is enough to create a dangerous and wicked desire for the possessions of the poor Indians. But here is a contingent title to large estates now in the possession and improvement of Indians, thrown into the hands of the citizens of Georgia.

There is a provision, it is true, to deter the fortunate prize-holder of an Indian's home, from open outrage ;— (provided, that is, the civil authority of Georgia will come to his relief—and then, forsooth, his punishment is only to forfeit his chance.) But what kind of mercy are the Indian citizens of Georgia to expect from their white fellow-citizens, who are thus fed with a taste of their lands, and bribed to the effort of getting rid of them? The tickets are so multiplied, and put at so low a price, as to offer a chance to every individual, who will partake in the proscriptive robbery—none being excepted but those who hold prizes in former lotteries. If there is a more refined piece of oppression on record, or a more wicked system of cruelty, that cries to God for justice, we are ignorant of it.

“It gives me pleasure to announce to Congress, (says the President of the United States in his late message,) that the BENEVOLENT POLICY of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements, is APPROACHING TO A HAPPY CONSUMMATION.

For the Religious Intelligencer. EXTRAVAGANCE IN DRESS.

MR. EDITOR—I know not any thing in which there is so great an external conformance to the world by the Christian church as in the article of dress. Notwithstanding the present extravagant fashions, which seem to set aside all order and natural elegance, transforming nature's fair proportions into the most unimaginable shapes, how many may be found who bow to the supremacy of this ruling deity, and do obsequious homage to all her laws. The rich, and those who move in the higher classes of society, may be said almost entirely to control

the fashions. Whatever they put on will soon be found, tho' in ragged imitation, on all ; all, I mean, who have vanity enough to control their affections. Without this precedent there would not be that eager desire which is so commonly found among the poorer and more dependent classes, to conform themselves to the extravagancies of the day. Now it would seem, if they were made sensible of the influence they in this manner exert, a philanthropic regard for the welfare of society, to say nothing of its bearing upon the interests of religion, would excite them to a reform. The expense may be nothing to them, they can well afford it ; but there is in the best of us, a desire to conform to our superiors in wealth or station, and under the influence of their example, seconded by the natural vanity of the human heart, hundreds are burdening themselves with extravagancies which they cannot afford, and incurring all the evils that attend such a course. These evils are great and multiplied, and to enumerate them all would require more time and paper than I have to spare. Here then is a way of doing good which has been too much overlooked. If the first classes in society adopt a mode of dress which is extravagant, ridiculous and absurd, that mode will become popular, and will be adopted by all. But if they steadily discountenance all extravagance, and make neatness and simplicity the object of their taste and selection, neatness and simplicity in dress will become popular, and will be adopted by all.

To the rational mind it seems strange that so many should be found who bestow more care and attention on the single article of dress, than to the entire subject of the education and culture of the mind and heart. It is manifested in the anxiety which many mothers have concerning their daughters when they first appear in public view. They are more assiduous to display them in merely a fashionable light, than to give them a character which would render them ornaments and useful to any society in the estimation of the wise and good. This discovers a strange perversion of the great end of existence ; but it has its origin in the heart, and all our hearts are prone to evil ; and he who understands his own heart, will no longer be surprised at any folly or wickedness that is found on earth. Religion, blessed be God, has come to us to enlighten and sanctify and bless, and under its purifying influences and holy enjoyments there can be but little relish for the vanities of earth. And it is in view of the elevating hopes and heavenly destiny which religion brings, that the inconsistency of those professors most strikingly appears, who maintain a nice conformity to the world in matters of dress. But I defer any further remarks at this time.

M. S.

A Hard Case.—We have recently been informed of a *professing Christian*, of a fair character, and of considerable influence, who is also an officer in the church, and a vender of ardent spirits, whose religious paper has become exceedingly offensive to him on account of the facts it states, and the arguments it contains in favor of temperance measures. Another instance of which we have just heard is that of a *professor*, who is a vender of lottery tickets, whose religious paper annoys him severely by publishing the opinions which are beginning to prevail with the public, especially with the higher judicatories of the church against the demoralizing influence of lottery gambling.—*Utica Chr. Jour.*

The British Government has ordered a suspension of contracts for ardent spirits, and given notice that it is intended to substitute a money payment for supplies of wine, and spirits for the troops.—*Bat. Pad.*

For the Religious Intelligencer.

GREAT WANTS OF THE AMERICAN EDUCATION SOCIETY.

To the Christian Public.

When an Institution, depending upon public favor and support, is in danger of failing to accomplish all the ends for which it was organized, duty to those by whom it is sustained, and fidelity to the cause which it promotes, require that its necessities be fully made known. Such a crisis having arrived in the operations of the American Education Society, the Directors would be unworthy of their trust, if they should neglect to give seasonable notice of the urgent wants of the Society. It is not every difficulty or embarrassment, they are aware, which will justify such an appeal as the present, but, when every resource, within their reach, has been exhausted, and the question whether the Society shall continue to advance, or come to a stand, calls for an immediate practical decision, they cannot be silent.

It would be injustice to the numerous and increasing benefactors of the Society, and betray ingratitude to God, not to mention in this place that the funds for defraying the current expenditures of the Society have been steadily and rapidly increasing for several years past. It is not because less is given for this purpose now, than formerly, for much more is given; but, because, in the good Providence of God, the applications for assistance have increased more rapidly still, that the Directors have been compelled to make this appeal. These applications have been doubled and trebled within four years, until there are now depending upon the Society, in various stages of study, preparatory to the ministry, not far from five hundred young men of approved piety and talents, in seventy institutions of learning. It is, moreover, cause of thankfulness, that the prospect of a continued increase of applications was never brighter than at present. If the requisite funds shall be furnished, there can be no doubt, that the number of able and faithful ministers of the Gospel will be greatly increased, in a little time.

But, it is obvious that Christian benevolence must keep pace with these increasing demands, or the Society must be retarded and cramped in its efforts. The expenditures for the last four years alone, have exceeded the receipts by twenty-three thousand dollars. To meet this deficiency, recourse has been had to the permanent funds of the Society, until every dollar has been withdrawn, or pledged, over which the Board of Directors have any control. To this source they can no longer go, without sacrificing the faith of the Society, or exposing it to reproach. More must be given by the Christian community, or the Board must say, what they never yet have said to applicants for patronage, *We cannot help you.* This answer must be given in January next, when the regular appropriations will be called for, unless the friends of the Society prevent it, by timely and liberal remittances to the treasury.

Is there a follower of Christ, who wishes the number of competent Christian teachers increased, that is willing this answer should be given to a single

worthy applicant? When the desolations of Zion are multiplying, and millions are famishing for the word of life; when infidelity is gathering fresh strength and returning to the attack on Christianity; and error, and superstition, and irreligion, are scattering the seeds of pestilence and death with an industrious hand,—is it the time for the friends of Christ to sleep at their post, or to meditate a retreat?

The American Education Society, acting in behalf of a great and prosperous community, has solemnly pledged to extend a helping hand to every young man, of suitable qualifications, in the United States, who is destitute of the means of an education for the ministry, and who shall apply for patronage in conformity with the rules. More than eleven hundred young men have applied, in fifteen years, and have found the promise good. The pledge has, hitherto, been faithfully redeemed? SHALL IT NOW BE BROKEN?

Friends and benefactors of the Society! This is the question which you are called upon to decide. That pledge can be no longer fully redeemed without a larger measure of your liberality. It cannot be redeemed in January next, unless the means of doing it shall be speedily obtained. Upon you, under God, the Society depends not merely for its prosperity, but for its existence. If you so decide, it will go on raising up heralds of the Gospel, who will bless thousands and millions of your fellow men with the messages of salvation. Already several hundreds are preaching the Gospel in Christian, or in Pagan lands, whom your benevolence has helped to qualify for their work. In a little time, hundreds and thousands more will follow them, if you do not grow weary in well doing. But, if you withhold your hand, or neglect to increase your efforts, as the facilities for raising up ministers increase, the work which the Society has undertaken to accomplish, must be retarded or relinquished.

The Directors do not undertake to specify all the ways in which assistance may be afforded at such a time. They venture, however, to recommend the following as peculiarly worthy of attention:—

1. Let every individual to whom this appeal is made resolve to do something, and to do it now, though it be little. So long as each hopes that others will do the work, and thereby gets rid of personal responsibility, nothing will be done.

2. Let those who can, make themselves Honorary Members for life by the payment of one hundred dollars, if laymen, or forty dollars if clergymen. Will not pious females take this occasion to confer this honor upon their Pastors?

3. Let the wealthy, and all who have ability, make a special donation, over and above their ordinary subscription, for the purpose of present relief. Let those who intend to bestow testamentary bequests, give what they can now. Their help can never be more seasonable than at present; it may be less sure if postponed till they are dead.

4. Let the officers and members of Auxiliary Societies and Associations exert themselves to make full

and prompt remittance, before the first day of January next.

5. Let Branch Societies put forth a vigorous effort to obtain, within their limits, the means of assisting their own beneficiaries, and an additional sum to be remitted to the treasury of the Parent Society, to relieve it from embarrassment.

6. Let every young man who has given his obligation to refund, and who has entered upon his public labors, make a special effort to remit the whole, or a part of what he has received, to the treasury; and let him do it, if he can, before January next.

7. Let ministers read the foregoing address from their pulpits, and recommend the object to their people.

8. Let editors, friendly to the Society, copy the same into their several journals or papers.

9. Let no young man, who is in need of aid, neglect to apply for patronage, on account of the state of the funds. Although such will see the propriety and necessity of doing all in their power to help themselves, yet their applications for assistance afford no discouragement to the friends of the Society, but rather furnish additional motives for more liberal donations.

10. Let all who have an interest at the throne of grace, pray that God would bless the Society, and open the hearts of his people to give freely and liberally in support of its object. And may the Great Head of the Church smile upon every effort to send forth laborers into his harvest!

In behalf of the Directors,

E. CORNELIUS, Secretary.

Rooms of the American Education Soc. }
Boston, December, 1890. }

P. S. Donations may be sent to Hardy Ropes, Esq. Treasurer of the Parent Society, 52 Washington-st., Boston; or to Eliphalet Terry, Esq. Hartford, Ct.; Oliver Wilcox, Esq. 60 Wall-st., New-York.

YOUNG MEN'S TEMPERANCE SOCIETY OF NEW-HAVEN.

An address was delivered before the "Young Men's Temperance Society of New-Haven," on Monday evening last, in Trinity Church, by the Rev. J. S. Stone, Associate Rector of the Episcopal Church in this city, at their invitation.

We hope that all who did not, as well as all who would not, hear this excellent and eloquent address, may not yet get rid of its power, for lack of an opportunity to read it in a printed form. Its vivid exposures of the vice—its well sensed and liberal vindication of the remedy—its urgent appeals and frank entreaty for the friendly countenance of all good and upright citizens, are calculated, we think, to secure for it a reading out of all the mass of printed appeals on this subject. An epitome of such an address is but a tantalization to such as heard it, and incompetent to conveying a just view of it to such as did not—it is in itself, but a brief epitome of the sin, shame, crime and we entailed upon us by ardent spirits.

Mr. Stone pursued the true track, and in the application of the remedy took the true stand. By an in-

dustrious collection of facts, and statistics of unquestionable truth, he revealed Intemperance, as the wide spread blight of all that is peaceful and pure among us—he brought it up to the light, as the slimy worm that has been gnawing, and is still gnawing at the roots of our industry, our morals, our social peace, and our national prosperity. From this mound of amassed and startling facts, he came down upon the crowd of prudent and moderate drinkers. And in the light of plain, common sense, from which they cannot hide themselves, exhibited them as the school and nursery of drunkards—the drilled and drilling corps, from which our army of three hundred thousand drunkards is constantly recruited. He presented them as that heartless multitude, who can not only barter for the sake of an unclean appetite their country's good name and hopes, but who deliver up yearly, as the price of their indulgence, thirty thousand of their fellows to misery and the grave—to death temporal and eternal. In his beautiful vindication and application of the remedy, Mr. Stone went upon the broad motto of "touch not—taste not—handle not!"—Total abstinence. He showed that this could only be applied and perpetuated by a system of organized and associated influence—by the temperance society and its auxiliaries, embodying the public voice, and exerting their influence in every city, village and town in the U. States. He disclaimed the petty purpose ascribed to this plan by some dry-throated malcontents, viz that it is to reclaim drunkards, and impose an outward bond on such as lack inward principle—and proved that its design was to prevent rather than cure;—to embody the public voice for a public and general purpose. Thus establishing the associated efforts of the temperate, as the only means of reform—the only medium, under God, by which our polluted country may hope to avert the blighting blast of this pestilence.

From the National Intelligencer.

WHAT ARE THE PEOPLE OF THE UNITED STATES BOUND TO DO IN REGARD TO THE INDIAN QUESTION?

Gentlemen—In my former number, I endeavored to exhibit the present state of the Indian question, and I now proceed to embody in this paper several things, which the people of the United States are bound to do in regard to it. In this attempt, I make no claim to originality, but freely avail myself of suggestions, made on various public occasions, by numerous patriotic citizens residing in different parts of the country.

Let it be borne in mind, that the evil apprehended is no less than this: That the people of the United States will deliberately, for a small temptation, commit a wanton and flagitious violation of the public faith; that, in doing this, they will oppress weak and dependent allies; and that they will thus bring upon themselves great disgrace and guilt, and upon the country never ending reproach and shame. This is the evil to be averted, and is not the occasion worthy of the most strenuous exertions, which every friend of the country can make? Is not the exigency extreme, and the necessity of immediate effort imperative? All, who think with the writer of these paragraphs, must answer in the affirmative, and will be inclined seriously to consider the following suggestions:

1. The people of the United States are bound to regard the Cherokees and other Indians, as men: as human beings, entitled to the same treatment as Englishmen, Frenchmen, or ourselves, would be entitled to receive in the same circumstances. Here is the only weak place in their cause. They are not treated as men; and if they are finally ejected from their patrimonial inheritance by arbitrary and unrighteous power, the people of the United States will be impeached and condemned for treating the Indians, not as men, but as animals. The sentence will be pronounced against us, that, while we boasted of our attachment to liberty, and set ourselves up as patrons of the rights of man, we treated the weak and dependent—even our old and long tried allies, if weak and dependent, we treated, not as men, but as animals. Fellow citizens, is this horrible iniquity to be perpetrated by us?

Why should not the Cherokees, Creeks, and Choctaws, be treated as men? Their ancestors were thus treated, when Oglethorp landed at Savannah; and when he begged them as the rightful sovereigns of the territory, to spare him a little land on which to settle, and promised them everlasting friendship and good neighborhood. The last generation was treated in the same manner by Washington, when he sent for Creek chiefs; induced them to visit the seat of Government; explained his wishes to them, gave them his advice, and formed an honorable treaty with them, by which the United States solemnly guaranteed to them a known boundary. The Cherokees and Choctaws were treated as men, during the last war, when they fought by the side of the commander who is now President of the United States, and were praised for their bravery, their fidelity, and their devotedness to the cause of their great ally. These tribes have always been treated as men, all within three years past. And why should they not be so treated still? What have they done to forfeit their human character? Why should not a compact with them be construed and executed as a compact would be, to which France and Switzerland, or the Emperor of Austria, and the Hanse Towns, might be parties? Why should not a bargain with John Ross be subject to the same rules of interpretation, as a bargain with Mr. Girard, of Philadelphia, or the Barings in London?

Once establish the position that Indians are to be treated as men, and the Cherokees have gained their cause instantly. The controversy is forever at an end. We might as well dispute whether we are bound by the treaty of 1803, to protect the Catholics of New Orleans in the free profession and exercise of their religion; or whether the St. Lawrence is a part of the boundary between the United States and Canada; or whether by the treaty of Ghent, the British engaged to evacuate the eastern part of Maine; as to hesitate, whether the Cherokees have the sole and exclusive jurisdiction over their own territory.

If the Indians had never been allowed to possess the attributes of men, the case would be very different from what it now is. Long continued encroachments do not indeed furnish a justification of those who make them; but they prove that the oppressors may possibly not perceive the true nature of their oppressive acts. In this matter, we cannot offer even the sorry plea of prescription in crime, as an extenuation of our guilt. The precedents, in our own country, are all against us. For two hundred years the Indians have been treated like other men, as to the acknowledgment of their rights, and the interpretation of treaties made with them. Cherokees are now living, who have been assured hundreds of times by the accredited agents of our government, that the United States would never permit any encroachments to be made upon them; that their country would remain inviolate, as long as they pleased to retain it; and that all treaties were to be executed

with the strictest honor and fidelity. How humiliating the thought, that all these upright decisions are to be reversed; and all engagements to perform the merest acts of justice are to be violated, without a single reason or pretext, the bare mention of which would not disgrace an honest man, in any private transaction.

If the Indians are men, they are under the protection of law. The People of this country demand that essential interests of individuals, should not be touched, unless by the operation of law. Who has forgotten the case of Rowland Stephenson? He came to this country, as was universally supposed, an absconding debtor; a fraudulent bankrupt, a swindling defaulter. He had no peculiar claims on the country, or its government. He had not, perhaps, in the United States, a personal acquaintance, who felt any deep interest in him; while his own countrymen and his own government wished to arrest him. Yet, the people of the United States said, with one voice, "No man is to be arrested here, whatever his character and whatever his country, unless by due process of law." Two cities in States distant from each other, were thrown into great agitation by the attempt to carry him out of the country clandestinely. This was right; for if one man, however ill-deserving, may be removed from the protection of the law, it is impossible to tell who will be removed next. Rowland Stephenson, though a stranger and a fugitive, and universally believed to be a culprit, experienced the protection of law, because he was a man; but Ross, and Hicks, and Boudinot, and Folsom, with more than twelve thousand Indian families, cannot avail themselves of the protection of law, not even of treaties, which are expressly declared by our constitution to be the supreme law of the land, and which, by the common consent of Nations, are the most sacred of all laws. These twelve thousand Indian families are not fugitives nor strangers. They inherited the immemorial possession of their ancestors, and have been constantly known to our Nation, by public transactions, for more than fifty years. They can bring files of parchments, with the seals of all our great statesmen affixed to them. All this avails nothing, however, for it has been discovered, within three years past, that they are not endowed, with the rights of men; or, in other words, they have lost their human character, and become mere animals. And this is one of the discoveries of the nineteenth century, which is to illustrate our public reputation to the latest period of time!

2. The people of the United States are bound to remember, that the cause of justice will prevail, if it is kept before the public eye, and pressed upon the public conscience. It is true, that self-interest blinds men strangely; but the supposed advantages to be gained by driving the Indians into exile, are altogether too small and contemptible to exert a permanent influence upon the minds of our citizens generally. One of the Senators from Georgia said, in his place, while the Indian bill was under discussion, that the interest of that State in the decision of the question was very inconsiderable. This declaration was true. Beyond a doubt, the interest of the Southern States would be promoted by admitting all that the Indians claim, and never attempting to get a foot of their lands, unless by treaties fairly made—all past engagements remaining inviolate.

Let this matter be kept fully, strongly, and constantly before the minds of all our people, and there can be no fears in regard to the issue. Our faith will be sustained, and the nation will have acquired from the struggle a great accession of moral strength.

3. We are bound, as a people, to petition Congress, earnestly and importunately, that the apprehended evil may be averted. From every part of our land memorials should flow in, couched in terms

of such eloquent expostulation, that it will be impossible for our national rulers to look upon the contemplated measures without shuddering. There are persons in all parts of our country, who speak in terms of utter abhorrence of the course now pursued with the Indians. From the most unquestionable sources, it is ascertained, that great numbers of well informed individuals in South Carolina, Alabama, and Mississippi, perfectly agree on this subject with the mass of the people in Pennsylvania, Ohio, and the western, middle, and eastern states. I say the mass of the people, for excepting those who are misled by false statements, and including all who are acquainted with the subject, it will be found that nearly every individual is on the side of the Indians.

(To be Continued.)

"HEART EDUCATION."

On Monday evening, says the Christian Watchman, we had a very gratifying exhibition of the cordiality with which different Evangelical Denominations of Christians can unite in the promotion of benevolent objects. The Annual United Meeting of Teachers belonging to the Boston Congregational and the Boston Baptist Sabbath School Unions, was held at the Meeting-House of Park-Street Church. The Rev. Dr. Sharp presided. Addresses were made by Rev. William Hague, Pastor of the First Baptist Church, Rev. Mr. Neal, Rev. Dr. Beecher, and Rev. Mr. Bulard, as follows:—

The Rev. Dr. Beecher spoke on the importance of persevering in the noble work of Education. He dwelt on its influence in two views. First, in relation to the intellect,—and secondly, in reference to the heart. This great nation, he said must be educated.—Intellectual culture is perfectly easy. Legislators are willing to pass statutes for the support of common schools, for academies, and for the endowment of colleges. This people is destined to be of comparatively giant intellect. But there is danger that the heart will be neglected. Some may be disposed to consider the thought as superstitious, and to significantly ask us, What do you mean by the education of the heart? We will tell you. We mean just what the ship-builder means, when, after he has built his vessel, he inserts his rudder to guide the ship, and to make her go right.

The Doctor spoke of the opposition which was made to this moral instruction, and said there were those who were bitterly adverse to the benefit, in all its modifications. We were charged, he said, with laying the foundation to enslave posterity, by teaching them Bible principles in our Sabbath Schools. Ah! said he, I wonder that his holiness the Pope never discovered this method of enslaving his subjects and binding their consciences, by spreading the Bible in all his dominions, and establishing Sabbath Schools!—For ages, he and his predecessors have dreaded the circulation of the Bible, lest thereby the people should become free, and think and judge for themselves. I hope, said he, that no one will give him the information how by the Bible he can enslave his devotees, lest he should send here and rob us of all our Bible Societies and Sabbath Schools!—Who would have ever made the discovery, if it had not been brought to light by modern infidelity?—The Doctor insisted that we must persevere in this work of heart education, maintaining with vigor, and increasing with advancing years, the number and improvements of our Sunday Schools. We must not, said he, we cannot fail!

The Rev. Artemas Bullard who had arrived from a tour of several months in the Western States to ascertain the facilities for the introduction of Sabbath

Schools. He gave a distressing account of the destitution of religious advantages in many parts of the new settlements. The Sabbath was greatly profaned,—many of the children were rising into life in ignorance, not even taught to read,—some of the preachers were exceedingly ignorant, and opposed to, and bitterly prejudiced against, Bible Societies, and Missionary Societies, and Sabbath Schools. Some of their "men of distinction,"—in one instance a candidate for Congress,—would present themselves to the people with the recommendation that they were the enemies of Missions, and of Education Societies. Horrible as this picture is, it has its exceptions. In some few places, Sabbath Schools have been commenced, and their salutary influence has rendered them popular. But the great difficulty is, teachers are needed of both sexes, and books are wanted.

ECCLESIASTICAL RECORD.

Presbytery of Ohio.—At a meeting of this presbytery in this city, on the twelfth of last month, the Rev. Mr. M'Aboy, a regular Baptist minister, extensively known in this section of the country, was, after the necessary explanations and application, received to become a minister in the Presbyterian church.

Pitts. Her.

On Thursday, Nov. 18, Mr. Charles A. Turner, of the Baptist Church in Blanford Mass. was set apart by ordination, to the office of an Evangelist.

Nov. 14th. Rev. Reuben Tinker was ordained by a council composed of Ministers and Delegates within the limits of the Mountain Association, at Chester, Mass., the place of his nativity, a missionary to the Sandwich Islands. Rev. President Humphrey, D. D. preached the sermon, from 2d Tim. ii. 3. Mr. Tinker with his associates is to sail for the Sandwich Islands about the 25th of this month.

The Rev. Dr. Packard, recently of Wiscasset, was installed on Wednesday last over the North Congregational Church and Society in Chelmsford, Mass.

The dedication of the new Congregational Church in Bridgeport, Conn. took place on the 30th ult. Sermon by the Rev. N. Hewitt, D. D. the pastor elect. On Wednesday following, the Consecration of the Western District of Fairfield County, proceeded to the installation of the pastor elect. Sermon by the Rev. Dr. Woods, of Andover.

SUMMARY.

Papery in Massachusetts.—In the Ursuline Nunnery, near Boston, there are 160 scholars, young ladies, the children of Protestant parents. Two of the scholars have already been converted to the Romish faith. After the scholars retire to rest they are not allowed to converse with each other.—N. Y. Cour.

Indiana Theological Seminary.—The Synod of Indiana have established a Theological Seminary in conjunction with the Hanover Academy, situated on the bluff of the Ohio, near to the flourishing town of Madison. The Rev. John Matthews, D. D. late of Shepherdstown, Va., has entered upon his duties as Professor of Theology. Rev. John W. Cunningham, late of the Seminary at Princeton, has been elected teacher of oriental and biblical literature.

A hard case.—It appears from the report of the N. Hampshire Missionary Society, that the "drunkards and moderate drinkers (in Northfield of that State) must now go out of town for their spirits! No merchant keeps ardent spirit for sale. Their Temperance Society is very large, and what is worthy of notice, and ought to be published through the world, all, or nearly all the members of the church belong to the Temperance Society."

Kidnapping.—We learn from the Hagerstown Herald, that a man named Frederick A. Klune, was convicted on Friday last in the Criminal Court of Washington County, Md. on a charge of Kidnapping.—His trial had been removed to that place, from Allegany co., in which the prisoner resided and where the crime had been committed.

It appears that he had inveigled a colored man, in his employ, belonging to a citizen of Virginia, and had taken him to Louisville, Ky., and there sold him to some negro trader from Louisiana. "From his own confession (says the Herald) this was not the only villany he had been guilty of—he had once been a pirate on the high seas. He was sentenced to ten years imprisonment in the penitentiary.

Ireland.—At the establishment of the Town Mission in Derry, money seemed to be the chief want. A gentleman present said, that he thought they need not be dismayed on that account. "I am a member," he said "of the Temperance Society, and although I never was an intemperate man, I used to take a tumbler after dinner, and another before going to bed. I have given them up, and feel myself better without it; it cost me I find, \$5. 19s. 4d. for spirits alone,—the five pounds are at the service of the Town Mission, and I shall spend the nineteen shillings and fourpence in Tracts."

The individual who first wrote in the newspapers in Ireland against the Temperance cause, and quoted the text, "every creature of God is good" is now a member of one of the Societies with all his workmen.

A recent traveller in Italy remarks, that he witnessed in that country, the public execution of a criminal, at which there were upwards of 10,000 persons, but among that number not more than twenty females, and those of the most abandoned cast. And yet we boast of the superior refinement of Americans over Italians! It is apprehended, on this point, we have but little cause for self gratulation.—*Raleigh Register.*

French Catholicism.—The most eloquent and eminent of the French Roman Catholic divines, the Abbe De La Mennais, has proposed, in an able address to the Roman Catholic clergy of France, to renounce all salary, or pecuniary stipend; all endowment of whatever description from the government; and to throw themselves entirely, for subsistence, on the piety and justice of the people of their flock.—*Chr. Register.*

The friends of the Bible cause in Delaware are now engaged in the supply of that state, and have the prospect of soon completing the work. An efficient agent of the Methodist Episcopal Church is employed to carry this undertaking into effect.

TEMPERANCE.

At a late meeting of the first Congregational Church in Clarkson, N. Y., the following resolution was unanimously adopted:

Resolved, That a promise of entire abstinence from distilled or ardent spirits, except as a medicine, be required of persons making application for admission to this church either by letter or examination.

Fruits of one year.—On the 26th Aug. 1829 a temperance society was formed in Sterling, Cayuga co. and consisted of 32 members. It now numbers nearly 200 members, of whom six were formerly very intemperate,—domestic and social happiness have been promoted to a degree which no one could have ventured to an-

ticipate, and a healthful tone of moral sentiment has at the same time been extensively diffused.

Abb. Telegraph.

Of the 70 fishing vessels employed by the inhabitants of Provincetown, which formerly used on an average one barrel of rum each, every season, there are now twenty that do not use any, and the others do not use more than one-third as much as formerly.—*Jour. Hum.*

"Add to temperance, patience," &c.—At the opposite corners of a much frequented street in this city, (says the New York Evangelist) are two groceries, kept by professors of religion, where rum is sold by the quart or gill, to colored and white people, as late as eleven o'clock at night. Being in the neighborhood a few days since, I saw the master and boys of one of these dens of iniquity push a man from the door with great violence. He reeled and fell into the gutter, and was too much intoxicated to rise.

A SOLID TEMPERANCE BAR.

One of the first objects of most travellers, when they call at a tavern, is to take a peep at the bar. Many examine and test it by more senses than one. In Buckingham county, in Virginia, I found one quite to my liking. Instead of labelled decanters, jugs, kegs, and demijohns the ordinary contents of such a place, it presented various specimens in mineralogy, and a beautiful Albino squirrel, as white as the driven snow, apparently happy in the midst of them.—The petrifications were numerous, and attracted my particular attention. Toads, moles, snails, and a multitude of "things" that were once "creeping," are here found stereotyped in solid limestone, so that they may be read for generations to come.

I said to myself, the *Genius of Temperance* has visited this place and behold the transformation! The touch of this powerful agent has petrified the former contents of this bar; and now these toads, and snakes, &c. are all we can trace of the various kinds of liquors—these sacks of venom which once loaded these shelves: Impressive symbols—furnishing, at one bold stroke, both **TOMBSTONE** and **EPITAPH**!

The Landlord informed me that his bar had sometimes furnished matter of complaint or merriment to travelers. An Irishman said to him, "if a man ask for whiskey, you give him a stone." This, by the by, is not the only instance in which whiskey, or some other poisonous draught has been substituted for "bread."—B.

REVIVALS.

REVIVAL IN SOUTH-BERWICK, ME.

A correspondent in the Christian Watchman, under date of Dec. 7, writes from this place, as follows:—

It has truly been an interesting season here for some months past; the Lord has done great things for us, whereof we are glad, and praised be his name. As to the number of hopeful conversions in the Congregational Society, there may be about fifty and perhaps more, who have lately experienced religion. There have been

added to the Baptist church in this town during this revival 60, five by letter and fifty-five by baptism. All that have been added by baptism, with the exception of five or six, have been the subjects of this revival, and we hope and trust they are Christians.

Amongst those who have lately been added to us, are a number of interesting young men, who promise much usefulness to the church. Our religious state is still interesting. There are a few who entertain hopes in the pardoning mercy of God, but who have not yet gone forward in baptism, and others who are still inquiring what they shall do to be saved. We have lately opened a large Bible Class amongst our young people, in which not only the class but others manifest a deep interest.

IN TAUNTON, MASS.—there is a very pleasant revival of religion enjoyed in the second Baptist Church. New cases of conviction increase daily. And some have been brought to bow, and own their Lord. The cry of many is, 'What shall I do to be saved?' 'God be merciful to me a sinner.'

MASON VILLAGE, N. H.

Extract of a letter from Rev. B. Wilcox, to the Editor of the Watchman, dated Mason Village, N. H. Dec. 7, 1850.

The revival in this place continues, and is apparently spreading. Fourteen or fifteen have entertained hopes, and a number are enquiring with deep solicitude, "What must we do to be saved?" Our meetings are full and solemn.—The work thus far is entirely confined to the youth, and principally to my Bible Class. I consider the religious instruction of youth, as being among the first means designed by God for the conversion of the world. I have had the happiness of baptizing eight of my Bible Class all in the bloom of life, and expect to baptize more soon.

WESTMINSTER, MASS.

A letter from this place of Nov. 30, contains a pleasing account of a work of grace, which commenced there about the beginning of November. One of the first conversions commenced in the house of the writer. In the course of a week from this event, twelve more were rejoicing in Christ, as their Redeemer, and he found much to do in visiting the people, exhorting and conversing with his friends and neighbors. The revival still continues. Some of its subjects have been violent opposers, and universalists. In the first two weeks, there were 24 candidates for church-membership. At a meeting Nov. 19, a number appeared under deep impressions, and in different parts of the town the work is powerful on the souls of a number, who evidence their convictions of the value of religion and the worth of their souls.

Chr. Watch.

OBITUARY.

DIED—At Rochester, N. Y., on the 5th inst. of a lingering consumption, Mrs. Chlo^e Peck, wife of Mr. Everett Peck, bookseller, and daughter of Mr. Samuel Porter, of Berlin, Conn., aged 36 years. In this brief notice our object is not to eulogize the

dead, but to benefit the living, by recording an instance of divine grace, in forming the character of an individual. The deceased was a disciple of Jesus Christ. We do but echo the unanimous sentiment of those who knew her, when we say that seldom does the death of a female, occasion a more perceptible chasm in the circle of her acquaintances. In the various relations of neighbor, wife, and mother, she was kind, affectionate, devoted, and exemplary.—She was a sincere, humble, active, and prayerful Christian. Her kindness and generosity to the poor will long be remembered by very many. Modest and unostentatious in her manners, those who knew her best loved her most. It was in her last sickness, that the triumphs of faith appeared most conspicuous. For several months before her death being sensible that she could not recover, she was enabled to resign her temporal interests, her friends, her husband and children, into the hands of her merciful Father, and implicitly to confide in his promises.—Her chief desire and prayer were, that she might be entirely submissive to his will, and glorify him in her death. This it pleased him to grant. In the immediate view of death, she was peaceful and happy. In her last moments she was attended by her pastor, Rev. Mr. Penney. When he entered the room, she said to him, "I think I am dying, but I am not dismayed." She pointed him to the state of her pulse as evidence that she was not mistaken. On being asked if she had peace, she replied with emphasis, "Great peace," and calmly fell asleep. Her Christian friends present considered it a profitable scene. The predominant feeling since expressed was that of gratitude that her conflict was over, and her sufferings ended, and that the circumstances of her sickness and death, had been marked with so much mercy.

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

Ye who scoff at the religion of the Bible, as a delusion, do not even you sometimes feel constrained to covet a Christian's death, and say, "Let me die the death of the righteous, and let my last end be like his!"—*Rock. Obs.*

DIED—In Hartford, on the morning of the 17th inst. Mason F. Cogswell, M. D. aged 69. We have seldom to announce a death which inflicts so heavy a loss on society, and on the social and domestic circle as this. Dr. C. had long held the very first rank among medical men in this country. His practice was extensive, not only in this city but in distant places. With a disposition the most benevolent and kind, manners the most dignified and polished, and skill and experience rarely equalled, his presence in the chamber of sickness always inspired cheerfulness and hope. We believe it may be strictly affirmed that he had no enemy. To know, was to respect and love him—and his numerous acquaintance will feel that they have not many such friends to lose. Full of years and honors, he fell asleep with calm confidence in the God of his fathers, and firm trust in the Saviour of men.—*Conn. Obs.*

In this city, on the 12th inst. an infant daughter of Mr. Lyman Dowd, aged 4 months.

In Hamden, on the 12th inst. after a short illness of the lung fever, Mr. Eber Ives, aged 74.

At Humphreysville, on the 16th inst. Mrs. Sally Webster, wife of Mr. Clark Webster, aged 26.

In Stratford, on the 13th inst. Mrs. Ann Curtiss, aged 80.

In Albany, at five o'clock on Thursday morning, Geo. Matthew Trotter. Gen. T. was an officer of the Revolution.

In Amelia County, Va. on the 4th inst. Hon. Wm. B. Giles, late Governor of Virginia.

POETRY.

THE TWO MAIDENS.

One came with light and laughing air,
 And cheek like opening blossom,
 Bright gems were twined amid her hair,
 And glittered on her bosom,
 And pearl and costly bracelets deck
 Her round white arms and lovely neck.
 Like summer's sky, with stars bedight,
 The jewelled robe around her,
 And dazzling as the noontide light,
 The radiant zone that bound her;
 And pride and joy were in her eye,
 And mortals bowed as she passed by.
 Another came—o'er her mild face
 A pensive shade was stealing,
 Yet there no grief of earth we trace,
 But that deep holy feeling
 Which mours the heart should ever stray
 From the pure fount of truth away.
 Around her brow, as snow-drop fair,
 The glossy tresses cluster,
 Nor pearl nor ornament was there,
 Save the meek spirit's lustre—
 And faith and hope beamed from her eye,
 And angels bowed as she passed by.

INDIAN WRONGS.

The following spirited lines are from Mr. Mellen's Poem, delivered before the Phi Beta Kappa at the last celebration in Cambridge.

'And well it were, America, for thee,
 Could Fame's broad pen record but eulogy!
 But while in lustre she reveals thy name,
 She will not dash the story of thy shame!
 Already blazoned on the flying page,
 Speeds the foul tale shall thrill through every age,—
 Already there a blushing world shall read
 Of horrid peridy, the crowning deed.
 Nay—tell me not of Freedom—'tis but dust,
 And all it touches withered and accursed;
 I feel no freedom where one creature bows,
 Crushed by a nation that forgets its vows;
 I feel no freedom—none—but with the dead!
 My country perjured—and her glory fled!
 And ye that judge not by what beams within,
 But guide your sympathies by fiat of skin;
 Who deem that truth, to God and virtue dear,
 May turn to falsehood in an Indian's ear,
 And that no sanction lingers with the deed
 Whose simple ties are wampum and the bead;
 Go—and though scorn may gather on your brow,
 And slighted faith plead vainly with you now,
 Yet on the far unveiled fatality
 The fearful judgment of the past I see—
 The stern tribunals where all lips are dumb—
 A death-bed and a conscience yet to come!
 And when a race of whiter hearts than ye,
 Shall gather round your loved ancestral tree,
 And bid you from its shadow forth to roam,
 And seek some new and visionary home,

Trample your hearths, and give to long despair
 All bright and blessed hopes that cluster there;
 Then breathe not—think not—but in peace depart,
 Velling the spirit's ire and bursting heart—
 Let the sealed lip, in that eventful hour,
 Confess the justice, and admit the power!"

JUSTICE.

Justice, in the general acceptance of the word, is that virtue, by which we render to God, our neighbor, and ourselves, that which is their due. It comprehends all our duties, and to be just, and to be virtuous, is the same thing. If we consider justice only as a principle of equity; we shall find it causes a rectitude of conduct, and excites us to render our species what in particular is due to it from every individual. Fidelity and truth are the foundation of justice. As to be perfectly just is an attribute of the divine nature, to be so to the utmost of our ability is the glory of man. No man is wise or safe but he that is honest.

EFFECT OF DISPUTES.

One heresy almost always produces another. If one man sees another leaning too far, as he thinks, over a precipice, though he is in no danger himself, he throws back his own body as far in a contrary direction. Thus he who first detects another falling into heresy, recedes as far from the truth on the other side.

JAMES DOUGLAS.

HOW TO SHAKE OFF TROUBLE.—Sit about doing good to somebody—put on your hat, and go and visit the sick or the poor—inquire into their wants, and minister to them—seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—Howard.

AN EXPEDIENT.—It is not legal to sentence a Spanish Nobleman to punishment for life; therefore the Supreme Court of Malaga have ordered a young noble, convicted of murder, to work in the galleys for one hundred years and a day!

They that govern most make least noise.—You see when they row in a barge, they that do drudgery, work, slash, and puff, and sweat; but he that governs, sits quietly at the stern, and is scarce seen to stir. Sheldon.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 23, 1830.

W. H. Coffin, S. S. Haight, L. Hubbard, Livingston H. Smith, D. & J. Ames, Rev. Calvin Eddy, Talcott Howard.

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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